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Christian Responsibility in
Latin America's
Emerging Industrial Society

by

Henry D. Jones



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THE WIDER RESPONSIBILITIES OF THE
EVANGELICAL CHURCHES IN LATIN AMERICA
*Study Conference of the Committee on Cooperation
in Latin America*

HILL FALLS, PA.

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Christian Responsibility in Latin America's Emerging Industrial Society

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It is a privilege to share with you some of my deep concerns and convictions about the task of the Church in this day. I must first of all acknowledge that I know very little about Latin America but that I have learned in trying to shape-up this material for this study conference. Frankly as I have studied many of my preconceptions have changed but my basic theme is unchallenged, "That Latin America's economy must improve and that evangelical Christians have a large share of responsibility to see to it that this happens."

I. POPULATION.

First a cursory glance at the population expansion picture which all of you have been painting for audiences wherever you speak. Yes, Latin America now equals the United States and Canada in population and at present growth rates by the year 2000 A.D. when Northern America will have 250 million people, Latin America and the West Indies will have 550 million. The growth of this population during the 40-year period 1920-1960 in comparison with other areas of the world is striking:

Table I.

<u>Regions of the World</u>	<u>Population Percentage Gain 1920-1960</u>
Underdeveloped Regions	70.5%
Latin America	126.3%
Asia (excluding Japan)	68.4%
Africa	67.6%
Pacific Islands	63.6%
Southern Europe	42.6%
Developed Regions	41.1%
Australia - New Zealand	92.4%
Japan	71.7%
Northern America	68.4%
U.S.S.R.	36.1%
N.W. and Central Europe	23.3%

from "Recent Population Trends in the New World"

Kingsley Davis. Annals American Academy of
Political & Social Science. March 1958

True the birth-rate is high in Latin America but it has not risen to make for this population growth. The population growth is due primarily to a falling death rate, particularly infant mortality, so that more people live longer. Malaria control, DDT, better transportation and distribution of food and an improved water supply for more people accounts for a large part of this rapid population increase.

The most striking growth has been in the cities, the urban areas. According to the Seminar on Urbanization in Latin America - 1959 "one in every four persons in Latin America lived in a town of 20,000 or more inhabitants." Five nations were judged as "highly industrialized" - Argentina, Chile, Uruguay, Cuba and Venezuela. As illustrative of what to expect - three towns in Venezuela show a growth rate which indicate that they will double their population in ten years. From the data available urban population in the whole region will double in less than eighteen years.

The rate of urbanization in Latin America is a function, in large measure, of the exceedingly rapid rate of the total population growth, a rate well above the world average. If it continues, growing at the rate of 2.5% per year, the total may double in the next 30 years.

Table II.

Latin America: Rural and Urban Population.

1925-55 (estimates)

Year	Total Population (millions)	Rural Population		Urban Population	
		(millions)	%	(millions)	%
1925	92.8	61.9	67.	30.9	33.
1935	112.3	72.6	65.	39.7	35.
1945	137.5	83.9	61.	53.6	39.
1950	154.5	89.8	58.	64.7	42.
1955	174.1	97.7	56.	76.4	44.

from Economic Bulletin for Latin America.

Vol. II. No. 1, Feb. 1957.

Translating these population increase figures into working force it can be said that while the total labor force increased by 13.1 million between 1945 and 1955, only 4.1 million additional workers were absorbed by agriculture while 9 million found occupation in non-agricultural pursuits.

But where do these additional people come from – into the cities? Who are they? There is some immigration but this is a relatively small and selected segment. There are fewer children in the urban areas than in the whole population so it is not by natural increase of the city population that the growth comes. Rather it is by internal migration – rural people coming to the cities contribute one-half and in some cases two-thirds of the increase of urban population.

Without exception there are fewer men than women in the urban areas in each country. More women migrate to the cities than men. There is a higher percentage of single folks in cities and a much smaller percentage of “common law” marriages than in the population as a whole.

To summarize all the facts gathered by this UNESCO Seminar on Urbanization in Latin America these four statements were made.

1. There is a larger urban population than is justified by the existent levels of agricultural and non-agricultural production.

Food production during the past fifteen years has failed to keep pace with population increase.

2. Rapid urban growth is more the result of economic "push" factors from the rural countryside than from "pull" factors of the cities. Migration means transfer from poverty in the country to poverty in the city.
3. Urbanization in large measure has been independent of industrialization.
4. Urban population is concentrated in the large cities, especially in the capital cities, which continue to grow more rapidly than other urban areas. All available statistical data warrant the assumption that urbanization will proceed in Latin America without interruption.

The development of urbanization in the more advanced countries (England, France, etc.) was haphazard, regulated only by spontaneous market forces. Its successes are apparent but so are its failures and the high price that has been paid in human suffering (juvenile and adult delinquencies, family disruption and deterioration, 'lost souls', etc.). Today, especially in the underdeveloped countries, there is everywhere a crying need for the process of urbanization to be so channelled that intelligent and far-sighted planning may reduce all its negative aspects to a minimum.

Urbanism or urban culture represents a permanent focal point of innovation and creativity. Urbanism is an essential requisite for economic planning and development since the lack of urban services affects productivity. There is a minimum of urban services (adequate housing, refuse disposal, medical and hospital facilities) which must be provided if economic development is not to be distorted. Or, as one economist puts it, "a most fruitful method of acquiring resources for use in capital accumulation is that of releasing the millions of man-days lost through sickness. A dose of DDT costing little may produce man-days released from malarial confinements worth much." Water purification and sanitation measures may be similarly productive. Development without urbanism is an undesirable phenomenon, but there is no worse combination than urbanization without development, because to the lack of urban facilities is added the want of employment opportunities.

Two Brazilian sociologists have summarized this picture for us in the light of their own country,

"Brazil's society is changing — old patterns persist, but do not prevail; new patterns are present, but are not dominant. The social change is the result of the transition from an agrarian to an industrial economy, from a rural to an urban society, and from a parochial to a more secular way of life. Emerging social classes include an urban proletariat, a middle class and a bourgeoisie of merchants and industrialists. The government is exercising great efforts to accelerate the rate of economic development in the country."

II. . INDUSTRIALIZATION.

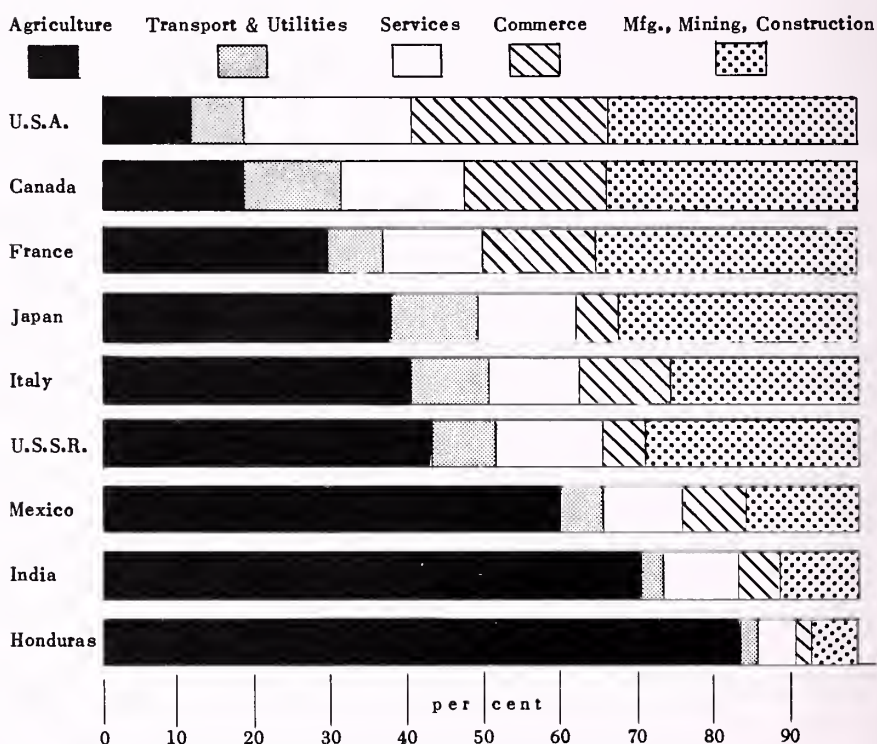
Latin America is neither "poor" nor "underdeveloped". Rather it should be described as an "unevenly developed" area, with the villages lagging far behind the big cities. This difference in description suggests different approaches to the fundamental problem the area is facing. Since the present characteristic of Latin America is the striking contrast between abundance and poverty, its most urgent task is to reduce this contrast by stimulating the development of the most backward sections of the economy. The contrasts in the distribution of income and knowledge, combined with the traditional domination of the villages by the cities and aggravated in some cases by the antiquated system of landlordism, have resulted in the perpetuation of a *dual economy* in Latin America. A large part of the rural population lives its own life, isolated from the monetized economy represented by the comparatively prosperous cities. Absence of an adequate domestic market prevents the development of mass production industry and threatens to frustrate the efforts to expand domestic industry.

An idea abroad in the world today — particularly in Latin America, I fear, is perverting economic policy and slowing economic progress. People believe that industrialization is a magic formula for raising per capita income.

Granted that the industrialized areas of the world produce higher per capita incomes than the non-industrialized. They also produce more food per capita than the non-industrialized lands. North America, Western Europe and Japan in 1952 had an output of \$160.- worth of food per capita, while in the primary producing areas of the world food volume was only \$40.- per capita. It is historically significant that the countries

which have progressed in the last few centuries to positions of affluence often increased agricultural productivity prior to industrializing and always raised it along with industrialization. It is not a minor coincidence that the agricultural revolution in England preceded the industrial revolution. Wm. W. Lockwood in his "The Economic Development of Japan" says, "Rarely, if ever, has any country achieved substantial industrial development without an earlier or a parallel expansion of its agricultural and other primary industries."

Table III. How Nations use their Manpower.



Data from United Nations statistical office.

The United States enjoys a high per capita income, not because it is industrialized but because it applies capital and labor to whatever uses will yield the highest income. The United States produces one-third of

the world's coal; one-half of its crude petroleum; one-half the world's zinc, and the list could be extended greatly. It is also the world's major producer of wheat, corn, cotton, tobacco, meat and many other agricultural products while only 12% of its manpower is engaged in agriculture. Almost one-half of U.S. exports consist of these primary products from our extractive and agricultural, rather than manufacturing industries.

It should be recognized that poor countries are poor because they are not very productive, not because they lack manufacturing industry. Industrialization comes as the result of the accumulation of capital. Poor countries concentrate on agriculture rather than on industry because God has provided the natural capital in the form of land. They do not have much industry because God did not provide factories and machines, for these are the result of our learning to know His laws of mechanics, chemistry, electronics, atomics, etc. Venezuela is a prime example of the benefits from a high rate of conversion of God-given capital. Foreign companies have made Venezuela the second largest producer of oil in the world. Its per capita income has risen at an annual rate of 3.7% in the last ten years, a rate about 50% higher than the balance of Latin America.

Capital and entrepreneurship are the main ingredients required for industrialization. They are essentials. Skill in business, in the USA as well as in other countries has frequently come from their immigrants. Very few leaders of big business in the USA have inherited their positions. In the very selective immigration policies of Latin American countries today this factor is seldom considered. Too often the detrimental effect of mass illiteracy on economic progress is likewise not understood. An able Latin American economist said, "Education has no economic value in the villages. A big hacienda owner told me that the only work he demands of his hands is to cut sugar cane with a machette and he has never noticed that a literate one does it better than an illiterate worker." Efficient operation of a modern economic system is impossible in a country if managerial functions are distributed among wealthy families and no new blood from the rest of the nation flows into the managerial class. This applies to farming as well as manufacturing enterprise.

Looking next at capitalization, England which has only \$7500.- of capital (machines and equipment) per employee, one-half that of the US employee, likewise has only one-half the income per employee. Brazil, which has only \$1700.- of capital per employee in manufacturing pays its

employees only about one-eighth as much as the US. Because the lack of capital limits the average product of the Brazilian worker to one-sixth of that of the US worker, he earns only a little over \$600.- a year on the average while the US worker in manufacturing earns \$5000.- a year. One hundred years ago, when the US worker had as little capital with which to work as the Brazilian worker has today, he earned as little as the Brazilian worker.

Prior to World War II Japanese textiles had a ready market in South America. But during the war they were cut off. South America built many textile mills at this time. It is important to note that the textile industry has been the great educator in industrial skills. It has typically developed in regions possessing little factory industry. In it, labor learned the requisite disciplines and skills which then became a part of the environment. Industries using higher skills could then develop, taking labor which had grown up in such an environment and educating it to higher skills.

Can you think of all the articles pictured in a thick Sears, Roebuck catalog as being manufactured in Mexico or Brazil? From the 1957 Annual Report of this company comes this illuminating report entitled "The Latin American Story".

"Originally our concept was to export goods as well as techniques adjusting both to the relatively minor degree that might be necessary in order to conform to valid local requirements. But not long after the end of World War II, the major nations of Latin America, with populations that provide relatively broad market potential, began to embark on vigorous programs of industrial development and national self-sufficiency. Accordingly, we immediately began to develop local sources of supply in Mexico and before opening in Brazil did the same there. We did this on the basis of our time-tested stateside buying arrangements----- . True, SEARS in Latin America still imports merchandise, components for merchandise, parts, fixtures and equipment at an average annual rate of \$12 million. However, as of the end of 1957, the percentage of goods purchased locally by each Latin American subsidiary was as follows:

Brazil	98.4%	Venezuela.....	44.8%
Mexico.....	95.6%	Peru.....	45.2%
Colombia.....	86.1%	Cuba	36.3%

These 1957 purchases totaling \$43,364,000.- at cost prices, have been increasing annually."

General Motors Corporation announced its new installation of a large foundry, a truck engine manufacturing plant and service buildings in the spring of 1958. Cylinder blocks, cylinder heads and other components will be cast in the foundry and machined, assembled and tested in the near-by engine plant which has a capacity of 25 engines per hour. They will be assembled into half-ton pick-up trucks and two and one-half ton trucks. But most important – "The staff includes many of the one hundred and sixty engineers and technicians whom General Motors of Brazil sent to study in GM plants and at the General Motors Institute in Flint, Michigan in advance of production."

... This training of the people of all these nations is most important, whether it is done here in United States or in their homeland for the leadership of the new enterprises. And let us never sell short the Latin American worker, whether he can read or write or not. I remember visiting Bogota, Colombia, a Goodyear Tire factory where the American engineer told me that in three years these Colombian hacienda workers had achieved a production record equal to any tire making plant in Akron, Ohio.

III. LABOR ORGANIZATION.

In spite of the fact that Latin America is still thought of as backward industrially, most of the "organizable" workers are in trade unions. Most of the workers in manufacturing, transportation and mining are organized as are an increasing number in the white-collar professions and even some agricultural workers. Trade Unionism in Latin America varies much in age and political orientation from country to country, generally it is extremely political, more class conscious and having a less orderly and business-like contractual relationship than presently here in the USA.

Before World War I there were two principal types of political influence in the trade unions of Latin America, the (1) anarcho-syndicalist and the (2) socialist. The first influence stemmed from refugees from Europe after the 1848 revolutions, from the 1st Workingmen's International in 1864 held in London in which Karl Marx had a dominant influence and from the I.W.W. in our own country reaching down into Mexico.

After World War II there were two primary influences again, the Communist and the American. The Third International held in Moscow in

1919 set up its Communist International and an amazing set of "fraternal workers" were financed to carry out its ideology. Into Latin America came such notable figures as M. M. Roy of India, Sen Katayama from Japan and Borodin from Russia during the 1920's. The Latin American Bureau was organized in Montevideo in 1929. Attorney Lombardo Toledano of Mexico went over to the Communist camp and the C.T.A.L. was formed in 1938. The C.I.O. in the USA recognized this federation at its beginning; in fact, John L. Lewis attended its organizing convention. Also in that year Joseph Zack of the USA led the United Fruit strike. This influence in the Labor Movement, the effect of this ideology on the mass of urban population of Latin America should never be under-estimated whether considering Cuba or Argentina, Chile or Venezuela. To illustrate, two paragraphs from a recent article by a young Bolivian worker sent to USA by a Methodist missionary, Rev. James W. Pace, will suffice:

"Speaking of the influence which the organized leftist groups have in the Bolivian working mass, I do not want to say that the mass is enslaved body and soul to the leaders of his group. Rather that the worker's heart is fresh with the memories of the massacres and the bitter taunts of which he was the object, and he realizes that regardless of the cost he cannot permit an anti-worker group to rise to power. At the same time he doesn't know exactly and clearly what is best for him to follow; to put it plainly, 'he knows what he doesn't want, but he doesn't know clearly what he wants.'

"Such a man is searching for a guiding hand, which he must find quickly. The Communists have been guiding him, with outstanding results for their cause. Another alternative is that it is to Christ Whom he must be presented, but in a way and language which touches his being that clamors for an orientation for all of his life. Thus, these workers will become more than the economic foundation of their country, for they are called to be the men of 'the beginning today and the glorious tomorrow'."

American influence in the Labor Movement in Latin America goes back as far as the 1880's. In 1886-87 a delegation of American Railway Brotherhoods visited Argentina and Chile. In Argentina there resulted the organization of "La Fraternidad" and in Chile "Federación Santiago Watt". Then for a very long time the American Federation of Labor concentrated on its own problems and withdrew from any responsibility with Latin American unions. This gave wide-open opportunity for the other influences described briefly above to establish themselves. Finally other

advice prevailed and Serafino Romualdi was named Secretary of International Affairs in the A. F. of L. His primary interest was in Latin America. He has been a vigorous and effective ambassador of the American people among the working people of Latin America. Another man should be mentioned here, a refugee from Hitler, Dr. Ernest Schwartz, who until his death published "Facts and Figures" about the economic side of Latin America's development, from a worker's point-of-view.

How much do I need to say about today? In the hopeful, idealistic atmosphere at the close of World War II the workers of the world sought to be united in the World Federation of Trade Unions (W.F.T.U.). It did not take long for disillusionment to set in — the Communist world-order was being pushed through their organization. The British, American, Swiss, German, Dutch trade unions pulled out to organize the International Confederation of Free Trade Unions (I.C.F.T.U.) and to invite all interested in a free world to join them. Now over 53 million workers of 88 countries are together in the ICFTU. The Latin American Regional Organization related to the ICFTU is commonly known by the initials O.R.I.T. Its headquarters is in Mexico City while its leadership training program for its members is associated with the University of Puerto Rico.

What is the attitude of Labor Unions in the USA toward the economic development in Latin America? I had an experience this summer that awakened me. At an Automobile Workers Camp near Detroit I sat in on a discussion of whether the Unions should ask for higher tariffs on foreign made cars. The facts and statistics which these assembly-line workers assimilated led them to say "No". They wanted rather to see the standard-of-living of workers in other countries raised even though it cost them income in the mean-time.

May I give you a specific illustration of American workers organizations' attitude toward a problem relating to Latin America. It is reported in "Facts and Figures" for June 1958 by Harry H. Pollack, now Associate Inter-American Representative of the AFL-CIO. As we all know, too much of the economy of most Latin American countries is tied to the export of a single product, e.g. copper price fluctuations seriously affect the economy of Chile; white lead and zinc exports are life-lines to Peru, Mexico, Bolivia; Brazil also exports metal minerals to the USA. Employment in U.S. lead and zinc mining industry fell from 20,500 in 1951 to 16,400 in 1954. In 1958 producers in the US met the recession and falling

prices. Reacting to the appeals for relief from the producers, the Tariff Commission submitted to President Eisenhower findings "that unmanufactured lead and zinc are being imported to the USA in such increased quantities as to cause serious injury to domestic industries producing like or directly competitive products". There was a division among the Tariff Commissioners only on how high the duty should be. Secretary of the Interior Seaton had previously asked Congress to impose excise taxes. The Department of State was seriously concerned because to impose these solutions would be to violate our international commitments and would hurt our neighbors. But what about constructive solutions.

The metal-mining locals of the United Steel Workers; the Oil, Chemical and Atomic Workers Union; the International Chemical Workers Union all presented "a program" to the Senate Committee on Minerals, Materials and Fuels based on careful consideration of the interests of companies and workers in both this country and those in Latin America. Resulting from this came "The Seaton Plan" which virtually adopted the Labor Union's prepared program. "The Seaton Plan rejects the assumption that the metal mining industry would show substantial recovery if competition from imports were reduced or removed. There are additional forces to be considered. Certainly any action taken by Congress to alleviate the conditions of the metal mining industry should not ignore nor interfere with continued friendly relations with the many nations from which we import materials."

IV. CHRISTIAN OPPORTUNITY.

My basic theme "that Latin America's economy must improve and that evangelical Christians have a large share of responsibility to see to it that this happens" needs now to be looked at in light of what has been said so far. One of the fine economists who has led much of my thinking has written, "An ever present danger in development programs is that the production of transferable goods (those that can be bought and sold) may increase at the sacrifice of the production of non-transferable goods (love, integrity, stability, personal integration, etc.)." This is our responsibility, to see to it that the non-transferable goods are not sacrificed, but rather increase. It is our task to develop men and women of integrity, stability and such world-wide sense of brotherhood as can meet the challenge of this society in the midst of change. We must help all we can reach to make their Christian faith relevant to their daily work.

This is our task both in North America and Latin America. For instance, many men of government, banking and industry in North America who deal with our neighbors to the south need a more completely Christian view of their relationship. Are we helping them to see it, or just scolding about their short-sighted policies? I am pleased to note that the Point Four program in all Latin America puts twice the emphasis and money into Health and Sanitation, Education and Agriculture that it does into developing industry, transportation and labor. This is in the right direction but a great deal more needs to be done.

Preaching one Sunday this summer on the theme "Industrial Evangelism" I had a woman stop in the Church office after the service to say, "What you said was so right and gave me a new perspective on our place in South America." I asked her where she lived and what her husband did. Her reply, "We live in São Paulo where my husband is General Manager of the new General Motors plant."

I wonder about these young engineers and technicians that were trained at the General Motors Institute. Did they get more than automotive engineering skills while they were here? Did they get to know Christian homes and a sense of the importance of the "non-transferable goods" as well as those which can be bought and sold? Thousands every year come, not only as students, but as short-term visitors and learners in American industry. What are they seeing here in the USA?

Are we ready to work with Labor Organizations in this country and in Latin America toward achieving some of the constructive solutions to these increasing problems of economic and social interchange? Our task as the Church, the Body of Christ, in the world today calls for us to deal not only with individuals but with the forces that bear so heavily on people in modern society. We must equip our church people to be able to deal with the forces they encounter where they are. Those of us in positions of international responsibility must be active in dealing with these forces on international levels.

V. . THE TASK OF THE CHURCH - - -

Within each nation - - -

A. It is the task of the Church of Christ within each nation to

evangelize its own people, whether they be farmers, factory owners or workers and to make their faith relevant to their daily work. By this very statement we recognize that it is the task of the layman primarily. The following statement from the Vila Antastacio industrial evangelism project - Brazil is illuminating:

“In recent months, (after two and a half years in the first phase of the program) it has been evident that we as yet have no clear indication of any new possibilities for mission teams in an industrial area, and that moreover, any such developments must be an integral part of the Church, rather than arising out of the initiative of a Student Movement. The point at which we feel it is imperative to concentrate our work in the future is that of developing a base for training and orienting Protestant factory workers for more faithful Christian witness in labor unions, factory, etc.”

The Church of Christ in Japan calls it “Occupational Evangelism” or “to evangelize the man or woman who works on the next machine to you” or “to witness to Christ’s life in your working place”. This means to train each member to use what talents God has given him to make that witness. One man, as a factory owner or manager needs in company with other men in similar positions to consider ‘how do I face the problems of managing this factory – as a Christian? Can this factory be a witness to Jesus Christ?’ Another person might develop his or her talent in music in order to lead a chorus of workers in the factory and through this to lead them to know God. Another man, a farmer, might bring to his community a group of farm experts to teach improved methods of productivity. While a transport worker might serve in the consumer cooperative of the Labor Union or take over other responsibility within the Labor Union.

It is the work of the Church to train these laymen. The Evangelical Academies of Germany and the Lay Training Institutes of other countries have had much experience in this work and we should all seek to learn from their experiences. Some of our over-seas students (evangelicals) as well as ministers should spend a part of their time in these countries learning about this method of the church’s preparation of the laity for the task. In this country the Presbyterian Institute of Industrial Relations has sessions for laymen as well as ministers. Boston University has a similar training course, I understand, while in Canada there are several such training centers, e.g. Five Oaks.

What about the minister? It is most unusual to have a minister speak in a factory today. Yet this picture has been so associated with the term "Industrial Evangelism" that frequently unless you can produce a pulpit for a preacher inside a factory some people see no task to be done. Surely in Latin America we will be halted for a long time if we are to wait for this kind of opening. It is the task of the local pastor to prepare, to counsel, to guide his own laymen in their witness. This is no easy task in the varied kind of situations in which these lay people will find themselves involved. A challenge from a Roman Catholic. A challenge from a Communist. The agnostic, the atheist, the frank secular materialist may all take pot shots at the evangelical. He has no sanctuary, no captive audience, he is on common ground with all men and he will command respect by his own personality and by the authority of the Truth which captures those who hear. It may be a factory manager fighting for fairer treatment of the employees in a meeting of the Board of Directors. Or it might be the ordinary worker on the floor of the Labor Union meeting standing for righteousness and fair play against those who would use fair means or foul. How is the minister to help these laymen? Surely ministers in industrial towns and cities need to study something of industrial society, the culture of cities and the culture of industrial society. How do these affect men? How can the Truth that comes from God be brought to bear on the lives of men in these environments? What is the challenge of Communism? How can our laymen be taught to meet it, with the Bible, in the shop or Labor Union meeting? The ministers need refresher courses in the Theological Seminaries in this area of evangelism within industrial society.

The Seminaries should likewise be training the young theologists to meet these situations. Surely those who are to be located in mining communities or industrial towns need it. For truly we are not calling men out of this world but preparing them that they might go out into the world holding high the Light of God that all might see and come to know Him.

Some specific suggestions:

1. In towns that are projected to double their population in ten years it is obvious that we should study the town development plans and purchase sites for future churches early. Let the example of Brasilia be followed in all these growing areas. Such foresight and planning could save a great deal of money but more important is to have the Church

present when folks begin moving in — a center for good around which the community may grow.

2. "More women migrate to the cities than men". Surely the Church has a concern for these country girls coming to the city to seek employment.

3. As some of our evangelical youth see the vision of what urban planning in its many different aspects can do for the health and well being of his people they need the support of understanding of the Church. Do we have scholarships to cover this kind of service? At least we can keep clear for them the Christian implications of this profession as clearly as we do for doctors or teachers or ministers.

4. Many more evangelicals are in the Labor Movement than most of us are generally aware. We should seek out these men. We must understand their tasks and their problems in order to be able to guide them as we can.

5. Japan is building an industrial complex in Brazil. A request has come for a Japanese pastor trained in Industrial Evangelism to work with the Japanese management and technical personnel already on the job.

6. As denominations become aware of the importance of this task, surely they should appoint from among their laymen and ministers a Committee to promote evangelism through work-contacts, whether by literature, training courses or myriads of methods which will be opened as our awareness is sharpened.

Industrial Evangelism is not a technique, nor a method. It is rather a deep concern that Christ might live in the midst of our working people in their working world and through us come to grips with the forces that today are destructive to man's integrity and personal integration. It is a concern that Christ save the men and women of our industrial and commercial worlds and the forces in these worlds.

One further word. This is not the task for a missionary or a fraternal worker. It is primarily the task of the Church in each nation. But it has been our experience, and we commend it to you, that one experienced, mature, trained fraternal worker be associated with the Committee of the Church in each nation. His purpose is to be used as the Committee sees

that he can be, but also to bring to the Committee ideas, suggestions that have been used by churches in other lands that might be useful. This man can bring international connections that may be invaluable to the work. He should be able to interpret something of the economic and social factors developing on which the Church could either speak or act. He can be used in many ways by God and his brother Christians to bring the Message of Truth in a much needed perspective for the Church today, not only in Latin American countries but around the globe.

November 2, 1959.

BOOKS AND PAMPHLETS
which have been helpful.

- International Labor Directory and Handbook (1955 edition)
(Frederick A. Praeger)
- A Philosophy of Labor – Frank Tannenbaum (Knopf)
- The International Labor Movement – Lewis Lorwin (Harper)
- Trade Unions in a New Society – Harold J. Laski (Viking)
- World Labor Union Movement – Wm. Z. Foster (International Publis)
- Economic Bulletin for Latin America – United Nations.
Vol. II. No. 1. Feb. 1957
- Report of the Fifth World Congress – I.C.F.T.U.
- “Foreign Influences on Latin American Trade Unionism” –
Robert J. Alexander
- The U.S. and Latin America’s Economy – W. S. Woytinsky
(Taiment Pamphlet)
- Population Bulletin – Population Research Bureau, Inc.
Washington, D. C.
- “Economic Development, Social Change and Population Problems in
Brazil” – L.A. Costa Pinto and Waldemiro Bazzanella
- Seminar on Urbanization in Latin America – UNESCO –
Dr. Philip R. Hauser
- “The Path to Industrialization” – Yale Brozen
- “Economic Advancement of Underdeveloped Areas” – Yale Brozen

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